

Perceptions of the Pre-Service Teachers on Multi-Cultural Education

J-roel B. Semilla

Mindanao State University – Iligan Institute of Technology, The Philippines

The Asian Conference on Asian Studies 2017
Official Conference Proceedings

Abstract

Multicultural education was created to provide educators with a platform for working with such diverse school populations and achieving justice within societies marked by inequalities based on language, gender, socioeconomic status, or religion (Banks, 2004; Alanay & Aydin, 2016); democracy (Ozen, 2016); respect and togetherness (Salgur, 2015); and equality (King, 2004). This concept is relevant considering that most pre-service teachers are well-equipped with the principles and techniques of teaching but unaware that the classroom is comprised of students representing different cultures. Understanding the various cultures of the students is vital because it can spur and boost the personal development and the progress of students' academic success (Salgur, 2015). Hence, this paper focuses on the perceptions of pre-service teachers about multicultural education. The participants of this study were the teacher education students of Mindanao State University-Iligan Institute of Technology. They were randomly selected and answered a semi-structured questionnaire. The findings revealed that pre-service teachers believed that showing fairness and equality to students who come from various cultural orientations, and understanding or respecting their beliefs are means in which teachers meet the diverse needs of an increasingly multicultural student population. Secondly, they believed that multicultural education has a great role in achieving peace, unity and equality in the society. To achieve this, they believed that improvement in the curriculum is necessary to provide a different perspective in education. The study concludes that the pre-service teachers demonstrate understanding on the importance of multicultural approaches in education.

Keywords: Curriculum, Multi-Cultural Education, Pre-Service Teacher Education

iafor

The International Academic Forum

www.iafor.org

Introduction

The Philippines is composed of many island groups inhabited by people of diverse ethnic or racial backgrounds. Some examples are the Igorots from the Benguet, the Yakans of Basilan Island, the Mangyans from Mindoro and many others. Moreover, the intermingling of native elements with foreign influences produced a mixed culture. The country has approximately 15 million indigenous people who are the so-called agents of cultural identity (SEAMEO-INNOTECH, 2016).

In particular, Iligan City which is located in the northern part of Mindanao is a home of the tri-people: Christian, Lumad (Higa-onon) and Maranao (Iligan Today, 2016). Children from these various cultural groups influence the school system in the locality as well as the dynamics in the classroom (Alismail, 2016). This implies that teaching profession becomes more and more challenging. Teachers especially novice ones must be adept in terms of the knowledge of content area, learning environment, and nature of the learners including their diverse cultural backgrounds.

Such concerns are what pre-service teachers should also look into while taking education courses and training. On the contrary, most pre-service teachers are well-equipped with the principles and techniques of teaching but unaware that the classroom is comprised of learners representing different cultures. They enter teacher education programs with preconceptions about teaching based on their personal experiences, values, and practices of the dominant culture. Others even expressed resistance to cultural diversity (Rose & Potts, 2011; Spader, 2015). As a result, teachers – including pre-service teachers – must understand how racial, ethnic, and religious differences impact the child's school experiences, life (family and personal) experiences, and the school system as an organization (King, 2014).

For this reason, researchers have suggested that there is a general need to prepare pre-service teachers for teaching a culturally diverse population of students (Chicola, 2007; Duncan-Andrade, 2007; Spader, 2015). Hence, this paper aimed to explore the perceptions of pre-service teachers about multicultural education. This can also provide insights about how prepared they are to handle classrooms with culturally diverse learners.

Multicultural education was created to provide educators with a platform for working with diverse school populations and achieving justice within societies marked by inequalities based on language, gender, socioeconomic status, or religion (Alismail, 2016; Banks, 2004). A multicultural educator can spur and boost the personal development and the progress of students' academic success. Since teacher's competences are directly proportional with students' achievements, Salgur (2015) believes that a teacher who possesses the multicultural component can use knowledge and skills by organizing his/her teaching environment in order to communicate with students coming from different cultures.

Since the current study focused on investigating the awareness of pre-service teachers about multicultural education, it sought to answer the following questions:

(a) How can teachers meet the diverse needs of an increasingly multicultural student population?

(b) Discuss the role of multicultural education in the transformation of society.

This study is anchored on the following theories: Social Cognitive Theory, Socialization, and Multiculturalism.

Albert Bandura's Social Cognitive Learning Theory provides a framework for understanding, predicting and changing human behavior (Green & Peil, 2009). Bandura argues that individuals learn both behaviors and cognitive strategies by observing the behavior of others, and these acquisitions can be learned without being directly reinforced. Social cognitive learning theory attempts to explain socialization broadly, including processes whereby individuals acquire their society's norms of thought and action. Within this broad agenda, he attempts to explain four types of learning effects.

The four features for phenomena on SCLT are as follow: (1) Observational Learning Effect refers to acquiring new behavior from model; (2) Response Facilitation Effect pertains to the increased frequency of learned behavior after model is reinforced for same behavior; (3) Response Inhibition Effect is the decreased frequency of learned behavior after observing punished model; and, (4) Response Disinhibition Effect is described as the return of inhibited response after observing model behave that adverse consequences.

Secondly, Socialization is influenced by the structural positions of children and by the cultural patterns related to various positions. It is a lifelong process in which individuals, through interactions with one another and social institutions learn the norms, customs, and ideologies deemed important within a particular social context (Clausen, 1968; Billingham, 2007; Richards, 2015).

Some texts emphasize that the primary function of socialization is the acquisition and internalization of shared morals and common normative patterns. "Primary socialization occurs during childhood and is when a child learns the attitudes, values and actions appropriate to individuals as members of a particular culture. The basic socialization agent moulding the child is the family. On the other hand, Secondary socialization came later and was related to agents as significant others, educational institutions and the media; others argue that peers are at the core of primary socialization since they are at the centre of children's development of self understanding and identity (see, e.g., Harris 1998). For most children the teacher will be a secondary socializing agent, but for some the teacher may have primary functions, which illustrates that the borders between primary and secondary socialization are blurred (Socialization in Sociological Perspectives, 2000).

Lastly, multiculturalism is a systematic and comprehensive response to cultural and ethnic diversity, with educational, linguistic, economic and social components and specific institutional mechanisms. Multiculturalism as one model of democratic policy

response to culture and ethnic diversity is of interest to UNESCO, in so far as it corresponds to the ideal of a culture of peace, based on respect of diversity, as well as universally shared values and norms (Vega et. al., 2006).

Multiculturalism does not contain only elements pertaining to culture but it also includes elements referring to different religions and different identities. Multiculturalism takes into consideration race, ethnic structure, language, gender, age, disability, social class, education, religious orientation and dimensions of other cultures (Salgur, 2015).

According to Alismail (2016), multicultural perspectives should prepare teachers to critically reflect on the power and privileges of dominant culture, their own place within these systems, and to deconstruct them to create social equality through teaching practice. Jenks et al. (2001) identified three theoretical frameworks of multicultural education in teacher education: conservative, critical, and liberal multiculturalism.

In the conservative multiculturalism framework, marginalized groups are expected to assimilate into the mainstream culture (Gorski, 2006); their voices and perspectives are neither accepted nor appreciated (Kanpol, 1994). Conservative multiculturalists see themselves as committed to equality, but that equality comes from assimilation to the ‘‘mainstream culture and its attending values, mores, and norms’’.

Critical multiculturalists directly challenge conservative multiculturalism. For instance, they claim teachers and students must not assume that because there are laws to promote justice and democracy that justice and democracy exist. Teachers and students should explore social inequalities and critically examine what is meant by democracy and how to achieve it. To do this, teachers must stop working towards ‘‘building a common culture’’ and begin teaching the value of multiple identities and multiple perspectives (McLaren, 1999).

Liberal multiculturalism is based on a human relations approach that recognizes cultural diversity and pluralism, and accepts and celebrates difference (Grant & Sleeter, 2006). Liberal multiculturalists argue that our primary goal ought to be the creation of conditions for equal opportunity by recognizing and valuing diversity. However, while liberal multiculturalists support diversity programs that encourage an appreciation of difference, McLaren (1994) says they do so in a manner that ignores the ways that difference plays into inequality.

Critical multiculturalists challenge liberal multiculturalism by emphasizing that underlying diversity are inequalities in power, control, and access. Liberal multiculturalism celebrates democracy but is not transformative because it does not address barriers to equality. Critical multiculturalism questions the fabric of our educational system, from both critical and social justice viewpoints, including anti-racist practices in the classroom (McLaren, 1994).

Based on the data gathered the present study would benefit the following:

Pre-service teachers. The results they would increase their awareness about the diversity of pupils attending the class. So, they would consider several opportunities

to learn about effective techniques and skills in teaching multi-cultural classrooms while they are enrolling in teacher education programs.

In-service teachers. The findings would provide them wider understanding about learners coming from different cultural contexts which influence the learning environment of the classroom. Thus, teachers would provide them learning experiences which address cultural differences and issues.

Teacher Program Coordinators. The outcome of this study would give them information about how important trainings and experiences on multicultural education to teacher education students or pre-service teachers in preparation for teaching profession. Therefore, program coordinators should see to it that curriculum programs are implemented well especially on multicultural education and suggest recommendations when necessary.

Literature Review

This section deals with the relevant concepts and principles related to multicultural education and teacher characteristics in multicultural environment.

On Multicultural Education

Multicultural Education is defined as being meaningful for different lives and different ideas, respectful as to otherness and envisaging ethnic groups for the purpose of individual development. Multicultural education encompasses a concept, an educational reform movement, and a process. It also implies that all students, regardless of their gender, social class, and ethnic, racial, or cultural characteristics, should have an equal opportunity to learn in school (Salgur, 2015; Banks, J.A., Mcgee Banks, C.A., (2010).

According to Hunter (1974) and Baptiste (1979), multicultural education is the construction of education based on pluralism in the context of the principles of equality, mutual respect, acceptance, understanding and ethical dependence to realize democratic ideals, to meet the needs of various groups that build the society, and to ensure social justice (Gay, 1994; Polat, 2009). Multicultural education seeks all students to have academic success and prepares all young people to become democratic citizens of a pluralist society (Gay, 2004; Mwonga, 2005; Özen, 2016).

Cultural differences in society also bring together new challenges in education. Dialogue and peace in societies depend on the training of individuals dealing with education. Individuals who respect each other and see the cultural differences as a fact of life can establish social peace. The democratic educational environment has been effectuated with the help of multicultural education. Thus, it ensures equality of opportunity in education and makes each student benefit from the opportunity education. While transformation and process in education, multicultural education strains to change and configures the school's environment. Gay defines various purposes of multicultural education, as follows:

Developing ethnic and cultural literacy: in this way, students learn about their own and other's languages, cultural characteristics, critical events, significant individuals,

historical backgrounds, majority and minority ethnic groups. Thus students learn to respect the others and recognize their own identities.

Personal development: in this way, students are offered more opportunities to themselves. Students are provided “greater self-understanding, positive self-concepts and pride in one’s ethnic identity”. Students are motivated to work hard and succeed and can achieve academic success.

Attitudes and value clarification: students are encouraged to embrace and hold in high regard ethnic pluralism and diverse cultural milieus. Students will be taught to respect other people’s attitudes and values. They will have to realize that cultural differences are not synonymous (mean the same thing) with deficiencies and inferiorities.

Multicultural social competence: another aim of multicultural education, students are stimulated to learn techniques of communication for interacting with people who are different from themselves. Students can develop their own academic and analytical skills in this way. Thus students are supported to adopt cross cultural communication, interpersonal relations, alternative points of view, and so on and so forth.

It also ensures the sharing and understanding of different values, customs, cultures, traditions, religions and faiths. In Multicultural Education politics, a democratic education is aimed at. Equal opportunities shall be granted to all the students, the goal being that each and every student with different cultural identity benefit from these equal opportunities (Salgur, 2015).

The expert in multicultural education, Banks (2004) has outlined the four stages that may be employed in the adaptation of school programs to multicultural education

1. The Contribution Approach: In this approach, themes that bring attention to the culture such as special days, activities and traditions pertaining to that culture, and important people, types of food and music that have formed an impression (on other cultures) may be expressed in a superficial way.

2. The Additional Approach: In this approach, the structure of the original program is not altered; however, certain content elements, concepts, themes and viewpoints may be added.

3. The Transformative Approach: In this approach, the structure of the program may be changed. Students are assisted in seeing concepts, topics, themes and problems from the points of view of other groups.

4. Social Action Approach: In this approach, students make decisions about social topics and develop actions to realize solutions (Alanay and Aydın, 2016; Vega, V. A., et.al., 2016).

On Teacher’s Perceptions about Multicultural Education

The educator who perceives the terms and components of culture can better support the students who learn their own cultures. An equipped teacher who styles his / her own student’s behavior and understands well enough the components of culture can

follow a path more patiently. Boldley mentions that culture styles the students' personal development and relations among people's opinions, behaviors, productions and values, assumptions, and perceptions in society. Also Boldley states that it is determined that culture can be affected by education and likewise education can be affected by cultural factors (Salgur, 2015)

Rose and Potts (2011) concluded that culture does matter in the classroom and recommended that teacher educators provide a framework for deconstructing the similarities and differences among individuals for teacher candidates. A culturally responsive pedagogy would help student teachers to become more socioculturally conscious, to distinguish between similarities and differences among individuals, and to understand that cultural identities do affect life circumstances.

Teacher modifications, such as the way teachers teach, assess, and facilitate learning in the classroom are the highlight of the equity pedagogy dimension. Lastly, the dimension labeled empowering school culture and social structure involves "restructuring the culture and organization of the school so that students from diverse racial, ethnic, and gender groups will experience equality" (Banks, 2001).

According to Spader (2015), one of the reactions pre-service teachers had of the diverse learners was that they needed to adapt to the learning styles and ability levels of the students. That is why, aside from attaining knowledge about other cultures, teachers must learn how to design programs according to multicultural educational principles and learn how to change the way students (think and behave) through adaptations in their style of lesson delivery (Gay, 2002; Alanay & Aydin, 2016)

However, Spader (2015) discovered that student teacher stereotyped the differences between the interaction styles of students at her assigned school but did not recognize how race could impact lifetime opportunities for certain individuals. In connection, Fueyo and Bechtol (1999; as cited by Alismail, 2016) found out that teachers who do not value bilingualism not only have lower expectations of linguistically diverse students in terms of achievement, but often discourage these students from using their primary language for academic purposes.

Methodology

The present study used a qualitative research design. The participants of this study were the pre-service teachers (or education students) who took up Social Dimensions of Education subject (in second semester 2016-2017) in which the topic multicultural education is introduced. The pre-service teachers were randomly selected (using stratified random sampling) obtaining 9 respondents who answered a semi-structured questionnaire. The responses were coded and analyzed thematically to easily understand the findings. After the analysis of the data, interview was conducted in order to validate the results of the study.

Results and Discussions

In this section, the results were analyzed and summarized through themes reflected from the data gathered.

Research Question 1: How can teachers meet the diverse needs of an increasingly multicultural student population?

- **Showing equality and fairness**

Respondents believed that *“Teachers can provide equal attention to students from different cultures and being fair.”* They explained that *“without favoritism every pupil has equal chance and opportunity to develop skills they need to learn regardless of race or beliefs.”*

This belief is in line with the concept of multicultural education. According to Spader (2015), the main premise of multicultural education is the idea that all children deserve an equitable learning environment that will prepare them for living in a culturally diverse society. Students have a right to an equal education can be a beneficial element and can be successful persons with their personal development within the society (Salgur, 2015). It is for this purpose that multicultural education was created to provide educators with a platform for working with such diverse school populations and achieving justice within societies marked by inequalities based on language, gender, socioeconomic status, or religion (Alismail, 2016; Banks, 2004).

- **Using common language**

Other participants responded that *“A common language should be used so they can understand each other.”* Being concerned with children who use other language, they suggested that *“Teachers should use a common language so that students with different dialects can easily understand the lesson.”* This reaction may be because of their previous experiences in elementary classrooms where pupils from different cultural groups such as Higa-unon, Meranao, and Christian speak different dialect.

Since students in multicultural classrooms are speakers of different languages, decision on the use of specific language can be a hindrance to learning. In this respect, Salgur (2015) found out that language problem is one of the struggles that teachers deal with students coming from different cultures. For this reason, in a multicultural environment, teachers should have many multicultural competences to solve the problems related to the students whose language, learning styles among others may be different than the normal or ordinary classroom environment.

- **Understanding and respecting different cultures**

In this theme, they reported that *“Teachers have to understand and respect different cultures, attitudes and skills.”* They further noted that with the culture of respect, *“Teachers are able to create a friendly environment in which students interact with each other despite having different backgrounds.”*

King (2004) and Carpenter (2000) suggested that pre-service teachers are expected to understand that individuals are unique in order to promote tolerance of differences, especially individual differences. To achieve this Rose and Potts (2011) recommended that pre-service teacher should be immersed to a culturally responsive pedagogy. This pedagogy helps student teachers to become more socio-culturally conscious, to distinguish between similarities and differences among individuals, and to understand that cultural identities do affect life circumstances.

- **Being flexible and caring**

Some of the respondents stressed that “*Teacher have to be flexible to easily adjust to the different cultures and be considerate about students’ different attitudes.*” In this respect, they added that when are sensitive and learn to adjust to different backgrounds, “*Students will not feel isolated or inferior. They feel comfortable. They fell that they belong.*” Such idea is corroborated by Spader (2015). He observed that one of the reactions pre-service teachers had of the diverse learners was that they needed to adapt to the learning styles and ability levels of the students. That is why, aside from attaining knowledge about other cultures, teachers must learn how to design programs according to multicultural educational principles and learn know how to change the way students (think and behave) through adaptations in their style of lesson delivery (Gay, 2002; Alanay & Aydin, 2016). Moreover, Salgur (2015) also specified that cultural awareness makes room to the flexibility attitude, tolerance and cultural intelligence which translate gradually into economic and political option developments.

The respondents also attempt to explain how care can influence learning. “*Being considerate about students’ different attitudes*” can help teachers to address student needs. This also led them to argue that “*Lessons should not only be taught but also felt.*” Unfortunately, when teachers did not understand such unique need, they expressed resistance to cultural diversity (Rose & Potts, 2011). Similarly, Spader (2015) discovered that student teachers stereotyped the differences between the interaction styles of students at her assigned school but did not recognize how race could impact lifetime opportunities for certain individuals.

- **Collaborating and socializing**

The respondents claimed that “*teaching students to be collaborative with one another in spite of having different cultures and enhancing socialization process to understand members of different cultures*” can be effective to answer students’ diverse needs. They believe that collaboration and socialization is “*the application of fourth pillar of education which teaches learners to learn to live together.*”

Multicultural educators believed that one way to address diversity is to establish inclusion within a lesson by using collaborative learning, which involves having students work in small groups to share ideas about a topic of research classrooms (Wlodkowski & Ginseng, 1995; Spader, 2015). Additionally, classroom environments are communities of learners in which all students are encouraged to learn from each other. Within these communities, students learn to be responsible for each other and learn collaboratively (Ladson-Billings, 1995). In this way, teachers provide students with background knowledge, or scaffolded instruction, to facilitate the learning

process. It is also suggest that teacher use variety of assessments to evaluate student learning (Spader, 2015) especially in collaborative activities.

Furthermore, teachers and peers are important in socialization because they are considered significant agents which help the child develop self-understanding and identity (Harris 1998). Research showed that the significance of socialization on education since it is through interactions with one another and social institutions that students learn the norms and customs of others as well as the ideologies deemed important within a particular social context (Clausen, 1968; Billingham, 2007; Richards, 2015). This concept of socialization is supported in the area of multicultural education which emphasizes that it is important that individuals socialize with other persons, hold in high regard universal values and envisage human nature as a precious asset (Salgur, 2015).

Research Question 2: Discuss the role of multicultural education in the transformation of society.

- **To Understand cultural differences and create change in the curriculum**

The respondents stated that the role of multicultural education to promote positive change in the society is *“to educate people about other cultures and correct misconceptions about other culture.”* In this respect, they further discussed that *“Pupils will have tolerance with individual differences which may prevent stereotyping.”*

Multicultural education plays a pivotal role in understanding cultural differences. Salgur (2015) claimed that multicultural education ensures the sharing and understanding of different values, customs, cultures, traditions, religions and faiths. It also is the construction of education based on pluralism in the context of the principles of acceptance, understanding and ethical dependence to realize democratic ideals, to meet the needs of various groups that build the society, and to ensure social justice (Hunter, 1974 & Baptiste, 1979).

In addition, the pre-service teachers also stressed that another role of multicultural education demands *“to have a shift in the curriculum and different perspective in the education system”* in order to transform the society. In the interview, they recommended that *“The curriculum must be child-centered so that learners will be imbued with 21st Century Skills necessary for personal and communal development.”*

Moreover, they believe that *“a shift in the curriculum and different perspective in the education system”* is very much needed in order to transform the country. They see that traditional methods of teaching do not work in multicultural education. For multicultural education to be effective, the curriculum must be reform from content-based to outcomes-based so that children work together and learn from each other including the values or ethnic-origin each come from. Therefore, they said that *“The curriculum must be child-centered so that learners will be imbued with 21st Century Skills necessary for personal and communal development.”*

Multicultural education encompasses a concept, an educational reform movement, and a process (Salgur 2015; Banks, J.A., Mcgee Banks, C.A., (2010). Banks (2001)

highlighted that equity pedagogy dimension in multicultural education structure involves “restructuring the culture and organization of the school so that students from diverse racial, ethnic, and gender groups will experience equality. This pedagogy also includes teacher modifications such as the way teachers teach, assess, and facilitate learning in the classroom (King, 2004).

In connection, Banks (2004) has outlined four stages that may be employed in the adaptation of school programs to multicultural education. Among these stages, the third stage which is the Transformative Approach suggests that the structure of the program may be changed. Changes are necessary so that students are assisted in seeing concepts, topics, themes and problems from the points of view of other groups (Alanay and Aydın, 2016; Vega, V. A., et.al., 2016).

- **To establish communication**

Some of the respondents argued that multicultural education is important “*to help in communicating with different cultures using a common language.*” It shows that strong society can be achieved with good communication. Hence, they believed that “*People can get along better with people in the society, thus, promoting unity that leads to development.*”

Gay (2004) defines that one of the purpose of multicultural education is multicultural social competence in which students are stimulated to learn techniques of communication for interacting with people who are different from themselves. Students can develop their own academic and analytical skills in this way. Thus, students are supported to adopt cross cultural communication, interpersonal relations, alternative points of view, and so on and so forth. In addition, Salgur (2015) suggested that dialogues and communication are compulsory in living together with different cultures. The multicultural concept or approach may boost the development of new opportunities for sharing each individual’s values and for understanding each other in a society. He added that in a multicultural environment, there should be no assimilation, exclusion or fusion but rather communication, tolerance, dialogue and interaction

- **To foster peace and equality**

The respondents also believed that multicultural education aims “to achieve peace as part of a growing and transforming society”. Apparently, peace is highlighted in the concept of multicultural education. With this knowledge, they considered that “*It prevents misunderstanding between people of different views which help build rapport.*”

Multiculturalism is one model of democratic policy in response to culture and ethnic diversity. In UNESCO, it corresponds to the ideal of a culture of peace, based on respect of diversity, as well as universally shared values and norms (Vega et. al., 2006). It enhances the respect for diversity and celebrates it, stimulating people to live in a peaceful coexistence. Salgur (2015) pointed out that these should be the goals of all the societies in which there are wars and injustices in many parts of them. However, he suggested that dialogue and peace in societies depend on the training of

individuals dealing with education. Individuals who respect each other and see the cultural differences as a fact of life can establish social peace.

Peaceful coexistence can be derived from the idea of equality especially in rights and privileges. In this respect, the pre-service teachers recognized that multicultural education serves as an avenue *“for students to have equal opportunity to learn”* regardless of gender, beliefs or economic status. They even concluded that when equality is taught in classroom, *“It helps each other grow and become productive citizens.”*

In multicultural education, a democratic education is aimed at equal opportunities that shall be granted to all the students, the goal being that each and every student with different cultural identity benefit from these equal opportunities (Salgur, 2015). It also implies that all students, regardless of their gender, social class, and ethnic, racial, or cultural characteristics, should have an equal opportunity to learn in school (Salgur 2015; Banks, J.A., Mcgee Banks, C.A., 2010).

Spader (2015) also believes that multicultural education is a philosophical concept built on the ideals of freedom, justice, equality, equity, and human dignity.

- **To appreciate diverse cultures**

Finally, the pre-service teachers believe that multicultural education is a way *“to appreciate different cultures of the people in the society”*. To create a society that erases biases, the respondents think multicultural education *“allows children to appreciate the uniqueness of their culture which cultivates cultural pride. Having such pride encourages members of the community to nurture their tradition and practices.”*

In Aristotle’s opinion through education people should learn not simply to read and write, but also to appreciate the beauty of the world around them and to gain some understanding of how the universe works. Hence, the primary function of educational system today is inclusion wherein the main objectives are the promotion and appreciation of diversity and equal rights (Salgur 2015). Researchers explained that the concept of Liberal Multiculturalism is based on a human relations approach that recognizes cultural diversity and pluralism, and accepts and celebrates difference. Liberal multiculturalists also support diversity programs that encourage appreciation of differences (Alismail, 2016; Grant and Sleeter, 2006).

Conclusion

Based on the responses gathered and the prevalent themes that emerged, this study concludes that the pre-service teachers demonstrate understanding on the importance of multicultural approaches in education. They can use this knowledge to prepare for the diverse needs of the pupils in the classroom not only academically but also culturally. Being sensitive to cultural differences that affect teaching and learning, these pre-service teachers will be able to effectively motivate pupils to learn by appreciating and respecting differences as well as promoting a community of fairness and equality. This can be done when they allow students to work harmoniously with other through classroom activities.

References

- Alanay & Aydın, (2016). *Multicultural Education : The Challenges and Attitudes of Undergraduate Students in Turkey*. <http://doi.org/10.15390/EB.2016.6146>
- Alismail, H. A. (2016). *Multicultural Education : Teachers' Perceptions and Preparation*
- Banks, J. A. (2004). Multicultural education: Historical development, dimensions, and practice. *Handbook of research on multicultural education*. San Francisco: Jossey-Bass.
- Banks, J.A., McGee Banks, C.A. (2010). *Multicultural Education. Issues and Perspectives*. United States of America, John Willey & Sons, Inc.
- Barksdale, M. A., et.al. Preservice Elementary Teachers on Multicultural Issues.
- Billingham M. (2007) Sociological perspectives. In: Stretch B and Whitehouse M (eds) *Health and social care*. Oxford, UK: Heinemann, 301-334.
- Chicola, N. (2007). A view beyond tolerance: Teacher candidate experiences with culturally responsive education. *International Journal of Learning*, 14(8), 211-219.
- Carpenter, A. (2000, April). *An ethnographic study of pre-service teacher resistance to multiculturalism: Implications for Teaching*. New Orleans, LA.
- Clausen JA. (1968) *Socialization and society*. Boston, MA: Little Brown and Company.
- Duncan-Andrade, J. (2007). Gangstas, wankstas, and ridas: Defining, developing, and supporting effective teachers in urban schools. *International Journal of Qualitative Studies in Education*, 20(6), 617-638. doi:10.1080/09518390701630767
- Fueyo, V., & Bechtol, S. (1999). Those who can teach: Reflecting on teaching diverse populations. *Teacher Education Quarterly*,
- Gay, G. (2004). The importance of multicultural education. Educational Leadership. Erişim tarihi:05.02.2015 http://www.achievementseminars.com/seminar_series_2008_2009/readings/importance_multicultural_education.pdf
- Gay, G. (2002). Preparing for culturally responsive teaching. *Journal of Teacher Education*, 53(2) 106-116. doi:10.1177/0022487102053002003
- Gorski, P. (2006). Complicity with conservatism: The do politicizing of multicultural and intercultural education. *Intercultural Education*, 17(2), 163–177.
- Grant, C., & Sleeter, C. (2006). *Turning on learning: Five approaches to multicultural teaching plans for race, class, gender, and disability*. Upper Saddle River, NJ: Prentice Hall.

Green, M., & Piel, J. A. (2009). *Theories of human development: A comparative approach* (second ed.): Prentice-Hall, Inc.

Harris, J. R. (1998). *The nurture assumption: Why children turn out the way they do*. New York: Free Press.

Iligan Today, 2016. <http://iligantoday.com/arts-and-culture-in-iligan/>.

Jenks, C., Lee, J. O., & Kanpol, B. (2001). Approaches to multicultural education in preservice teacher education: Philosophical frameworks and models for teaching. *Urban Review*.

Kanpol, B. (1994). *Critical Pedagogy: An Introduction*. Westport, CT: Bergin & Garvey.

Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal*. doi:10.3102/00028312032003465

King, S. R. (2004). Pre-service teachers' perception and knowledge of multicultural education.

McLaren, P. L. (1994). *Revolutionary multiculturalism*. Boulder, CO: Westview Press.

McLaren, P. (1999). *Schooling as a ritual of performance: Toward a political economy of educational symbols and gestures* (3rd ed.). Boulder, CO: Rowman & Littlefield Publishers, Inc.

Mwonga, C. (2005). *Multicultural education: new path toward democracy*. <http://www.macalester.edu/educationreform/publicintellecualessay/CarolineM.pdf>

Nabavi, R.T. (2012). *Bandura's Social Learning Theory & Social Cognitive Learning Theory Theories of Developmental*.

Ozen, F. (2016). *Evaluation of the Attitudes of Teacher Candidates towards Democracy and Multicultural Education*.

Richards, K. A. (2015). Role socialization theory. <http://doi.org/10.1177/1356336X15574367>

Rose D., & Potts, A.D. (2011). Examining teacher candidate resistance to diversity: What can teacher educators learn? *International Journal of Multicultural Education*.

Salgur, S. A. et.al. (2015). *Multicultural Education And Teacher's Characteristics*.

Spader, K. M. (2015). *White Novice Teachers' Perceptions Regarding Their Preparation for Teaching Culturally Diverse Students*.

Seameo-Innotech, 2016. *The Filipino Culture*. Feb 23 2017, <http://www.seameo-innotech.org>.

Socialization in Sociological Perspectives. (2000.), 11–36. <http://doi.org/10.1007/978-3-319-25100-4>

Technical, N. (2002). Asian Culture Brief: Philippines, 2(3).

Ukpokodu, O. N. (2003). Teaching multicultural education from a critical perspective: Challenges and dilemmas. *Multicultural Perspectives*, 5(4), 17–23.

Vega, V. A., et.al., 2016. Social Dimensions of Education. Lorimar Publishing, Inc. Cubao, Quezon City. Metro Manila.

Wlodkowski, R. J., & Ginseng, M. B. (1995). *Diversity and motivation: Culturally responsive teaching*. San Francisco, CA: Jossey-Bass.